M 818

Thursday, July 22, 1965

Boston

MR. NYLAND: You think the window there is -- we leave it open until it starts to become too noisy, or what do you think, Eve, huh? I don't know. If there is not too much noise it will be quite all right. That's it. So that we can, if necessary. You can use it as a pause button, you know, open it up when there is no noise and close it when -- the window opener.

Now again, huh. This is two weeks ago. Of course, not as many questions this time, but wait for -- when I come back in four weeks and there ought to be a tremendous number. I got one tape that I listened to. I remember three questions: sensing, passivity, and sex. And maybe there are a few other questions that Bill might have of the last meeting Tuesday, because this was Tuesday week. Yah.

Bill Clift: I had one of Paul's, Paul Caponigro's, and I wrote it down on the tape. It says, "You find yourself in a situation and there is a response in you generated, and there is energy stirred up somehow.

What is the source of this energy, the energy that came from the man that confronted Gunther?" Gunther Weil had an argument with a person who confronted him in an angry state and Gunther related this experience at the meeting. He felt a great deal of energy, afterwards. The energy that came from the man that confronted Gunther, where did that go? Is that part of the energy which he benefited from? Is it something specifically as a response on Gunther's part? Is that the energy he got or was it both? When one thinks back on it, the mind can stir up the emotions and there is again a response when there is no situation. Is this also the energy and is it real in terms of material that we can use?

Ed had a question.

MR. NYLAND: That, by the way, is a very good question about energy and energy levels and conversion of energies. We can talk about it. What -- what was the question of Ed?

Bill: He said he didn't think that he was seeing himself honestly. He wanted a task that would help him to make honest evaluations so that he could see what was standing in his way from trying to become a Man.

Allen Cohen had a question about -- he wondered what the possible effects of the lessening for him of a feeling of -- he said of the "terror of the situation" for himself.

The question that Fred Goodall asked two weeks ago about sensing, he also wanted to know how that relates or how it is different from self-observation. How the two -- how the two relate to each other.

MR. NYLAND: Well, then the question is how can we make these particular questions general enough for everybody to get something from it. Because if it is a little too specific and if it happens to be a question from a certain person where you want to answer that question, it depends a little on the person who asks the question: where are they regarding Work and what has been their experience. Sometimes a question has to be such that it must be answered in a certain way and must link up with the condition of such a person, otherwise there is no use asking the question. If one generalizes too much, then it is not specific or satisfying for that particular person. If one takes one question and then tries to answer it and then relates different things that might be connected with it, and, you might say, as if you were trying to put everything with it that could be connected or to give a certain perspective to it, then, of course, one is more or less on safe ground. And always whenever there are questions of this kind which have to do, of course, with the difficulties that we encounter if one wants to make attempts for waking up, that what is always at the bottom and always should remain a background for any kind of an answer is that it must relate to some form of Work, or that one hopes that by means of Work, the question at least could be elucidated if it is not entirely solved as a problem.

So you might say it's a little difficult to see exactly where to start. But we can start and if I go off on the wrong road, you can stop me. It is if there is something in these meetings when I come to Boston, and it is not any too often, that then perhaps you are looking for certain things and you don't want necessarily a lecture. And maybe it is good that you stop me once in a while for certain things that

belong to you and that belong to your particular problem at this time which you would like to have an answer to. And sometimes when I listen to the tapes, it is difficult for me, of course, to answer them than only if I were to repeat the tape and you play it back afterwards and at certain points I would stop it and then give an answer and still it is a very poor substitute for a meeting as a whole. So I don't want to deprive anyone from the possibility of asking the questions where they are. But some of the questions are related.

This question of energy levels. You have to understand a little bit about what is Work. And for those who are new, let me just say a few words about what is an attempt that one tries to make, we call it, to "wake up." It has to do, of course, with a form of consciousness. And the assumption is then that the kind of consciousness that we at the present time represent, or that we have and that we live with and which makes up a human being, is not sufficient for certain purposes. It may be quite sufficient for the purposes as living on Earth and to fulfill the different functions that we have to fulfill as human beings in relationship to each other or even in that which we consider our own thoughts which we want to keep to oneself or a feeling which again, after a certain process of conversion within oneself, can be used for the purpose of an activity or performing certain things or creation or even reaching in the form of a scientific development or a scientific trying to understand A, B, and C of different relationships in an intellectual sense, that then come -- one comes to conclusions which can hold water and with which one can then set out on the sea of further experience.

So then one starts to consider what is it that I really would like to understand if I want to Work. By that we mean Work on oneself. It is

a very definite something that one has to do with oneself. "To Work on" means to use oneself for a certain purpose of possible development under the assumption that if what we are as human beings is not really complete enough, and that further Work is necessary. If this can be assumed and if one can agree, then we can talk the same language. But if there is a little doubt, or even if there is still the wish and a certain belief in the possibility that one ought to be able to continue in ordinary life and in that way find answers to the different problems which are presented in life that then if one only continues to live and becomes a little bit more mature and also has more and more experiences of certain kinds and sometimes a little bit newer perhaps than what one already has had or a new light on that what has been an old experience, that simply then for the reason of wanting to continue to live if one can solve all the problems of life with which one is confronted, one does not need any further belief in the necessity of doing something very special.

This particular kind of special way of wanting to Work is an unnatural one as far as ordinary life is concerned. That it is a something that does not come not only easily but it does not come at all unless one really wants to. With other words, it is not something that Mother Nature gives. It is not something that the ordinary Earth on which we live gives. And it is not something that other people give to us. And it is not something that has been taught in schools.

So what we're looking for and what we talk about is really the possibility of a development in a direction which is not Earthly. It has nothing to do with religion in that sense. It is not a question of reaching God or reaching infinity or reaching a further spiritual understanding. It is simply based on the assumption of a fact that man as he

is is far from complete and that there is a possibility for him to develop if he only knows how to develop. Again, if one can agree with that, that is, if one sees in oneself in all kind of honesty and seriousness in oneself that one is not complete as yet and that there are many loopholes or that there are many possibilities which ought to exist and which ought to be able to be realized for oneself and that even if one has tried by means of research or reading or talking with others, trying to educate oneself to the point where such problems cease to exist or when one believes that one makes more progress, that then one has to find, if in ordinary life one ought to come through with that what one has had and comes to a realization that that will not lead to anything in particular away from Earth.

Now, for a moment, if one says this religiously, that is, "Is it possible for a man to develop certain parts of himself to a higher degree of understanding?" That is, can he become something that is not necessarily the personality of what he is now, full-grown as a bigger or a larger, or perhaps even a more intelligent personality, but is there a possibility for a man to develop certain things which do not exist and only potentially and can I find then a way or do I consider it a necessity and to some extent even that it is a real need for one that one wants to make efforts in that direction? I think all of us must agree on that particular point first. That is, you have to realize that that what we are, we call it unconscious, we also call it mechanical, automatic, that we are what we are as machines, even if one does not want to admit immediately that I'm one-hundred percent a machine, that there are many things that are mechanical in one, and that perhaps for a human being if he could grow up to become what he should become, that then this

question of mechanicality has to be understood first.

To what extent you want to agree, to what extent you really want to do something depends entirely on your own level of being. By 'being' I mean the combination of that what man is totally. If we assume, and perhaps for the sake of clarity, that man is made up of three different parts, of which the physical body is the most important for him and that he has certain functions that we call feeling and, of course, functions that we call one's mind, that then the totality of man is represented by these, what I call, three centers in the terminology of Gurdjieff. And that outside of that, there is nothing. Then the assumption must be that that what is my 'being' is represented by the development of the three centers to the extent that they, all three together, can represent a manifestation; that the level of my being depends then on that what comes from the three centers, to the extent even that that level would be more complete if all the three centers were involved in the representation of a manifestation of myself that I could consider a level of that where I am or where I live. What I then represent as a personality, and if I now start to question how much of that what I do, or that what becomes manifest, that what I physically show or what are the motivations that make a manifestation in me and the manifestation may be a result of a feeling or the result of that what I think, that then, very often, I have to come to a conclusion that it is not a united something of three centers. Seldom it is something that is two-centered and in most cases it is a representation of that what is one center only, with a little bit of the other two in the background.

Again you have to consider this for yourself, what particular level you have as 'being.' I mean by that again that if you consider where do

you live, how do I live, what do I spend my time on, what is the energy that is being used by me and for what particular purpose, and what is my aim. My aim may be that I want to become a good man. My aim may be that I want to have a certain name, that my profession requires attention and that in that particular profession I want to excel. Perhaps I have an aim to be a good husband or a father, or that I want to be a friend, or that I want recognition in some form or other, or perhaps that I'm an artist and I have to produce certain things for the generation after me, or even for the present generation, or that I want to create certain things that have value which can last if possible forever, or in the classical sense it would be, I hope to say it sometimes, it could become timeless for me. But in any event, I remain an instrument on Earth as a human being in relation to many, many people with whom I have certain dealings. And that that question, what is it that my personality now represents and what is the particular level where I am, and from where do I speak, and do I feel or do I actually behave in some way, where is it that my motivations are and what makes me really who I am at certain times? I say in order to find this out, I have to know where I spend my time on, and how much of my energy goes in certain directions which are useful or which are useless, necessary or unnecessary.

This in substance is the idea of Work. That is, one starts to realize that something has to be done. And by means of Work on oneself, one can introduce a certain factor which Mother Nature is not giving us and we call it simply, for lack of a better word, Objectivity. And it is a search of how to become objective in this world, perhaps in the first place, a little bit more objective towards other people, but mostly, and this becomes quite fundamental in the end, objective toward that what I am. One can link this up then with an idea that that what I think I am is not what I

really am. And then if I think about that, that is, what do I know of myself, do I know myself really? Do I know myself everywhere and always? Do I at some times know myself? Do I know myself when at some times I see myself and I don't like it? Do I wish to know then myself? Is there something in me that I call a rationalization process of something that is perhaps dependent on my conditioning? Do I believe that education, as I have received it, has led me to that what I would consider the truth about myself, or is it something that perhaps is a little bit colored in some way or other? And in most cases, if I do start to think about myself, can I stand to say to myself that I'm really this and that in a bad sense, in a bad sense even according to ordinary ethics or morality, or in a religious sense, like a sinner, that I say, "Am I really that?" And the excuses that I then will find in order to gloss over such a fact and that I don't want to accept that what may be the truth and which perhaps in my essence would consider the truth, that then I will not want to believe it because it is rather difficult for me to live with it.

This may be a consideration why I don't want to Work, because the aim of Work is to find out what I am in truth. And when I say objectively, that means that I cannot have any subjective opinion about that what I become aware of. And if this awareness is considering only that what I am as a personality and for the time being I consider that what I am in a sense of my body representing the rest of me, thoughts and feelings, whatever they may be, that that then the objectivity regarding the manifestation has to be the truth and absolute truth and nothing but the truth. And no interpretation. No feeling. No liking. No classification, even, of that what is being seen. If you understand this, then you understand

also that that kind of an objectivity is very hard to come by, and that I whenever I try it, that there is always a thought about myself, particularly becauss that what I see as my manifestation belongs so soon to a memory of what has been lived; that when I consider myself, I usually look at myself in retrospect or bring back as recall that what has happened to the moment when I happen to think about something that is now already past. And in that kind of a process, I use my mind which without any question is a subjective function. It is not that it is not impossible to become subjective and at the same time objective in that sense if it could be freed, that is, that what the mind sees could be freed from an objective -- from a subjective prejudice. But that you have to know by experience, if that is really possible for one, and if I really could become objective even in my memory. Because, as you know well enough, that when I keep on thinking about what has happened and the things were a little disagreeable, I probably am not as truthful as I ought to be. As I say, in order to be able to continue to live with myself, I may have to face certain things that I don't want to face.

Regarding Work on oneself, it is absolutely necessary to know that that, whatever it is that I will become aware of, that that has to be accepted for whatever it is. That is, I will see it as is. I will become aware of it as it <u>actually</u> is. Never mind if I like that kind of a truth or not, and never mind if I have any kind of a wish to start to explain it, or to start to put the reason for certain happenings on someone else when deep down in my heart many times I know that I was the responsible person. I must accept myself in many ways as a result of mechanical forms of behavior. And that many times, in that sense, that what I do and manifest and which is noticed by others and which I know myself even if

it is in memory, that that I see as a result of a certain form of mechanicality and I call that unconscious, it is simply a definition because that what could become conscious, when I have the experience of that kind of consciousness, I know then by comparison that unconscious state is different. And the difference between the two is like being asleep and being awake. Again, these words have no meaning unless you try to experience them and nothing can be said about Work as a whole for those people who don't want to try it. It can remain theoretical and it can remain interest -- interesting and it might for certain length of time satisfy your curiosity but it will not help you at all if you don't want to try to use whatever you now know as a requirement of trying to Work on yourself, and that the only progress that one can make is in Working and then gradually discovering what one really is as truth for oneself.

It implies that kind of observation. It implies then that that what I see I accept. This means I have to become impartial. It also means that when trying to become objective, I have to eliminate subjectivity. That means I have to eliminate thought forms or thought processes. I have to eliminate that what I say looking on the past or recalling it. I also have to eliminate anticipation of the future. These things are extremely difficult. They are difficult to understand, I think, although Work on oneself as a method, as acquisition of a dexterity, is fairly simple. The application of what it involves and what it really will lead to and how when one tries certain questions come up, we will lead you astray, that is, of course, extremely difficult. But why shouldn't it be difficult, because we are talking about something extraordinary, something that is not natural; and anything that is not natural, to say it again religiously, that what might become heavenly, or that what is unearthly, must, of course, in the nature of that be very difficult to attain.

What is it, Margaret?

Margot Lockwood: Before you would go any further, I wanted to try to present something to you about -- I've been noticing in the country, I have a certain kind of a day every day. And that's been closer to myself and every day is like a residue of -- of a substance that I feel I'm myself with and as I go through each day this sense of things that I'm doing, it's sort of with me and it seems to be something more real than -- than anything I've had before and I wanted to try to -- to des -- to tell you about it because of what you were -- were saying before. Because when I want to Work during the day, the -- the way that I observe myself, you know when I sense myself, is something that I've been doing for awhile and I want to do something more in the Moment but I feel that I don't have an attitude to look at all -- all that I'm trying to do, I don't have a -- I don't have a formulation. I just wonder what kind of a task could I have. I'm very interested in thinking and I'm -- I always to off on intellectual things. But this sense of -- of myself walking around in the day with the children being outside or inside and just being more <u>there</u> than I've been, it -- it has a real taste. Paul has often talked about the taste of things, that awareness has a taste. And maybe this is what -- what it seems like to -- to him and to other people. And it's this taste that seems to me so succulent -- makes me so happy. But it's -- say that this is already at times -- and -- how do I Work?

<u>MR. NYLAND</u>: Then -- then make more of it. If it is something that makes you happy or that is agreeable or the taste is right, then make more. It is, of course, true that in a state when one is awake that certain forms of energy are deposited in the proper place, and that one can have, at

times, with many moments of wishing to observe with the resultant that one is awake [illegible] then one has a definite feeling of being filled or as if something that was empty before now gradually starts to function in a little different manner. But when I Work, I can Work every moment. When there is something that I know that I want, it is desirable for me. Whenever I think, turn that into Work. Thought process represents an energy, because an impression that I receive by means of eyes or any of the sense organs go into my brain and are food, food of a certain kind which in ordinary life are used for the stimulus of either my thought process, mental processes or perhaps even can fill my solar plexus or the feeling center. There is very little of that kind of food as impression that would go for the feeding of my physical body.

I feed my physical body by two ways: one is ordinary physical food either solid or liquid and that what I can take in as air which helps the further digestion of such food. But the impressions I get and which make my personality continue to live are usually food that already enters at a higher level, particularly because it enters on an intellectual plane since the sense organs are connected with that. If I know now / that that represents a certain form of energy together with the other energies, it gives my personality quite definitely enough food to be digested in different ways for the good of that body. And this body now includes the functions of my feeling and my intellect. Any time now that the opportunity goes by that when I have impressions and I am not conscious, it will go in the regular way of feeding my body in some way or other. But if I know the taste of being awake, I also know then that that kind of energy could go to a different kind of a place which again is desirable for me when I know the taste of being awake.

When can I be awake? Any time. You see, if Awareness is dependent on the state in which I am, that what I ought to become if I wish to be aware, is then the changing of that kind of a state with the wish to be awake. And when I am asleep, in an unconscious sense, that then if I have a wish or a thought about Work, what I have to do is to Work then, that is, to convert then the energy represented by that thought or that feeling into the wish for being further aware. So there is no particular limit and there is no reason to wait until the next moment. Each moment has the possibility for me to become aware of that what I am at that moment. So you see, your question is really not a question because when are you -- when you are awake and you want it, continue; or, if you have fallen asleep because you happen to think about that you were awake, change it at the time when you think about wanting to be awake.

Margot: I know it wasn't a question. I know it was more I -- I was trying to make a statement but ....

MR. NYLAND: Yah, but if .....

Margot: .... it was something that you said when you answered me that was .....

MR. NYLAND: The statement is that if you know by experience that that what is a state of Awareness is desirable, you are also under the obligation to have as much of that as possible. And all the time whenever the thought or the feeling comes regarding being awake and there is the possibility of changing it over into being Awake really, not only to think or to feel about it, then I have an obligation to do this.

Margot: Well, now in my mind is a very silly feeling. I feel like --

I don't want to digress, but it's really like there's a whole real person behind my mind with my mind, I feel like a billboard.....

MR. NYLAND: No Margot. No, it's much simpler. You go off with your mind thinking about it. You intellectualize. I'm sorry. It's not necessary to put wuch thoughts or even feelings into words. Whenever I happen to think for some reason or other about Work, I Work. I don't classify. I don't enjoy it. I don't go on thinking or feeling. I Wake Up. Any feeding that I do by means of that what I get as energy from the outside and which goes to my body, to my different functions as feeling or intellect, for me is simply the continuation of an unconscious state. Sometimes quite enjoyable, but it is not Work. Work is the actual determination at the time that I think or feel about Work, that I Work; and I must at that moment convert the energy into energy for Working. This is the conversion process. Whenever I am conscious, whenever I happen to be as a result of my wish to wake up, make an effort to become aware of myself and accept myself for what I am, the longer I can make this, the longer I can, you might say, extend the moment into a little duration of time, during that process of awareness the energies which I receive from outside and the energies which are represented in me as past thoughts and past feelings are converted into a different form of energy which, if it is sufficient, can help me to maintain the state of remaining awake. Usually the process during the time of consciousness, or the reaching of a little state of consciousness, is not sufficient because my consciousness is not sufficient. That is, I am still hanging between two things and there is still too much going on in an unconscious sense.

Consciousness means that there is something in me that becomes

objective. And when that something that is now trying to become aware of myself is very small, then of course, there is not much energy that goes there, and that even if at that time when I actually try to wake up and the energies then could be converted, even then that what is still in me, being so small, cannot even be fed by the amount of energy that is available. It's a process of that kind of a slow growth. Nevertheless even if it is slow, it has to have enough to continue to grow. And I have to allow time or experience or, you might say, the kind of understanding that is necessary for how to feed that what is small to become bigger and bigger and reach maturity. If I say it in a way of that what is still a small 'I' and which not only have I endowed but which I believe to be able to look at myself in an objective sense, it is still like a little child and what I can do is to provide opportunity for that little child to grow. But I cannot hasten its growth. I may have a little baby who is beautiful to look at and I may wish it to be a man already, but there are years and years before it could become that. The structure of the body, the organs of that what is needed for its experience, all of that I have to wait patiently until, in this sense, Mother Nature allows it to grow up to become a full-grown body or a man of, let's say, eighteen or twenty years, full-grown physically. Exactly the same when I become interested in the formation of something that could be Objective and functioning as an Objective faculty. I have to allow for the growth of that, for the growth of that kind of a building so that it can be constructed. It takes time, time for me constantly to give it enough energy so that it can grow. And even in the beginning as a result of tremendous curiousity or interest, I may even make more energy for that purpose and the -- that purpose can only be fulfilled by a very small fraction of that energy and the rest of that energy again becomes reconverted into myself into a different form for my

ordinary living.

The question of this energy level, that is, what is the level of my being, where that is, represents for me a result of what I've taken in as food of all different kinds. It is the level of my being as I now am represented by my personality. It is that what I call sometimes health, sometimes wish for living, sometimes a realization of being alive, sometimes the ability to do or to think or to feel. In any event, that what I call a representation and a manifestation of my personality is constantly an expression of energies in any one of the three different forms of my personality and which has been built up in me by taking in food of certain kinds for that particular purpose, solid food, liquid food, air and impressions which I get in through my sense organs. At this point it stops. I can produce more energy by being more interested, by taking in more energy at the time when the intensity of my interest is larger. I can also get more energy by creating conditions for my body where it requires more energy to fill that what is then a vacuum. For instance, if I work physically at a great rate, I will need more because I have expended more and there is more possibility of being filled.

Now this whole question of energies regarding wishing to Work: the energies which have to be used for the possible development of certain things in me which do not exist at the present time and which, in the sense of Gurdjieff, I call the development of an emotional body and the development of an intellectual or a soul body, that is, that what is required for the development of the supernatural or an over-natural or a great-natural kind of quality which on Earth I don't have and which only exists in a potential sense. The energies that are necessary for that I will receive in exactly the same way as I receive now energies in my ordinary life.

The only difficulty is that if I receive them in an ordinary life when I'm not awake, they go in the regular channels of feeding that what is necessary for certain organs in the rest of my body. And they go then in the development of an emotional or an intellectual so-called center ending up as the digestion that is really quite right and up to its highest point forming sex energy which is then available for me for certain purposes. But when I try to wake up, I am in a different state regarding my body because that what is awake causes in the beginning, in particular, a certain separation between the centers which are now functioning together and that the difficulty for man as he is in an unconscious state is always that the centers take over work from each other without -- in mixing their affairs with something else where they have nothing to do with each other. And if the pure functioning of each center doesn't exist, it is my physical center starts only to function when I have a feeling or when I have a thought. In some cases it may be a desire on the part of the physical center only when it is extremely healthy and it wants to just run or sing for its own sake. But many times that what I appear to be manifesting and must be the result of that what I have felt or what I have thought, if I feel, immediately my feeling is expressed in a condition of my physical body and it is so closely linked up that I don't even know of -- know the distinction any more between the feeling and what in the true sense of the word would be sensing of my body. So that that mixture I use already when I use ordinary feeling when I want to describe a state of my physical body simply because somehow or other it is so closely connected that I cannot as yet separate it. The reason for that is that the feeling center is not a center at all, but it is a combination of a variety of little nerve nodes which are spread over the totality of my body and are not --

they are connected with one point but they are not centralized.

As far as the mind is concerned, the mental function, it is very difficult to let the mind stay by itself. Very often the activity of the mind, even if it does not lead immediately to an activity of the body as an expression of becoming active, or with movements, or in doing certain things that I want to say, or the use of that what is a thought by means of my voice, or that perhaps the mind produces a certain posture, many times the mind will produce certain tenden -- certain tendencies to have tensions of my muscles. It also sometimes can be as a result of a mental functioning that my blood starts to flow a little faster, that there is a result on my breathing and that when I try, really, to think and to keep on thinking to uncover that what is mentally related, sometimes it's said, "It is as bad as if my head starts to smoke."

So you see the fact that these different organs are contained within the physical body and that they are made up of special functioning cells also belonging to, naturally, to the physical body means that the functioning of the different organs cannot be separated. As a result of being awake, there is then the possibility of that kind of gradually loosening up of the centers to become individual, that is, to become functioning independently of each other. As a result of this, that what I now receive as energy either from the outside by means of sense organs or the energy which is already there to be digested in the physical body coming from ordinary food or coming from air is then subject to a process of further development, further digestion, and also a deposit of that energy in a different place.

This presupposes probably that you know a little bit about the human body. But when I eat, there are certain processes that take place first in my mouth, then in the stomach, then in the intestines so that at certain

times certain parts of the food are extracted from it, for the food and for the functioning of the rest of my body ; that there is certain food of that kind, particularly solid, when it is sufficiently digestable which can reach then not only the physical activities and the muscles, but can also start to feed my brain and can feed my feeling center; that there are certain foods that will stop at the point where everything has be -- been extracted and the stoppage point may be my brain. It may be my feeling center. It may be sex. And that there is a difference between different kinds of food of how it is digested and where, in its nature as such a food, it can be digested up to, that is, where it will have to stop. If one knows how to eat and what to eat, one can feed one's body with many different so-called chemicals as form of food in a different way much more efficiently than what one usually eats as it is being given so often to us in the form of the food that you buy or of which you are not even sure that it is correct. Beside from the fact how unhealthy much of the food is, and how often the body is meant to use whatever it can digest, how often the body will also adapt itself to the food the way it is and what is required and how often we are poisoned, of course, that is another question entirely. It is something, of course, where the body comes in as a necessity of having that kind of food form energy for one. With air it is very much that same way. It helps at a certain process by being in the lungs to furnish the materials as energy for helping the digestion of the solid and the liquid food. Impressions go to the brain. In a state of Awareness, impressions as energy do not have to go to the brain, but will feed something that is called a subconscious state.

The subconscious state in man is that what has become submerged when he started to grow up and that what is not being fed has remained in

oneself in an unfinished condition simply because it did not receive any food. Now the question I try to wake up, I become conscious of myself, I become aware in my consciousness of that what I am and I accept it. And here is this body at the present time breathing, perhaps eating ordinary food, perhaps at that time taking in through some kind of a sense organ also a certain form of energy. When I am Awake, the three different channels through which this kind of food, solid, liquid, air or impressions reach me are now digested in a different sense. In the first place, the solid and the liquid food are digested up to a higher scale. There's much more sex energy produced, for instance. There are certain substances that would get stuck in the intellect which now can be used for one's heart. By means of air, taking it in as energy, I extract from air certain forms of air which are not nitrogen and oxygen but are what are called the rarified gasses as we know: argon, xenon, pepton, and so forth, which at the time when I am Awake can be used for digestion. When I'm not Awake are simply exhaled without doing any either damage or any good to myself. When I'm Awake, impressions I receive as energy is then stored in subconscious which is for me a certain essential quality of myself belonging to my inner Life and belonging to that what really is my Life when I become aware of my own existence and which kind of form of life has not been sufficiently fed since it was covered up by that what I call my education or civilization of some kind and that I, in certain times in my good moments recognize that it should be fed and it never really gets a chance. When I wake up, it has a chance and the energy will flow in the subconscious.

Where is the subconscious? It is difficult to define it because we are not aware of the existence. And again I say many times we take certain things as a hypothesis because it will help satisfy a certain way of looking at things which for the time being is satisfactory since it answers

the different questions. Subconscious is located in the sides, in two sides of your brain in the skull above your ears in the temples. It is a section of the mental functioning which does not function. There is brain matter there ready to function but not at all employed. Part of the food of the subconscious belongs to the thalamus and the hypo-thalamus which is connected from the brain with a part of myself which is capable of feeling. This, you might say, you have to take a little bit as belief because before one starts to experience that such energies in a state of being Awake go to such places, it will take some time, because there is no direct channel and the channel has to be dug, as it were. It has to be -- it has to become more used in order fo-- then to become noticed.

But whichever way it takes place, there is that kind of energy that is available for one for the purpose then of Working further. In the first place, it opens up the possibility of a development of something that never was developed. In the second place, it will start to become an accumulator or aplace in which such energy is stored and that then at certain times the energies which are then available to one come under control. One has become responsible for that form of energy to place it in a certain place, direct it. It's quite different from the energies that one receives naturally. That is, if a person lives unconsciously and he manifests in some form or other as a result of his feeling or whatever his thoughts may be and he expresses at such a time, let's say, an emotion, perhaps negative, perhaps positive, perhaps anger, perhaps joy, then that what is in him and what becomes a manifestation is expressed as such for a very definite purpose for himself. Many times that kind of energy is lost, because all it does is to create a manifestation and there is too much of it that cannot be contained and it simply flows out. One doesn't know

it flows out, but many times one can say it flows out into the gutter because it is of no use to anyone else and no one can use it because it was, let's call it, personalized. That is, it was identified with the person who exuded it and it still carries that name. The difference now in having energy that is of an Objective kind, it has no name. It is made of energy of a level which does not belong to Earth and is not identified or identifiable. It becomes an energy which is much more universal and belongs then and could belong to everybody if one knows how to take it.

This is a problem that exists. How can one use energy of someone else? You see, if one is in a state in which energies can reach one, which usually will pass by because I am not in a Conscious state or I am not porous, I am not open to it, it simply comes and it is reflected. If I am in a state of Consciousness, that is, if I am Awake, there is a possibility of receiving energies from the outside which are useful to me and many t imes energies of an entirely different higher quality than that what appears on Earth. Simply compare it to the rays of the Sun in a physical sense. There are many energies of different levels outside of Earth: planetary, solar or even Milky Way, which are at the present time on Earth but which mankind as a whole cannot digest and does not know how to digest because they are not open to it, that is, they are asleep to it. If one could wake up, there is the possibility of receiving such energies. We call it energies of perhaps the infinite, or perhaps of His Endlessness, or perhaps of a certain region which usually is not felt. In that sense, it is a feeling on Earth, but which at times when one can become open to it, one can be engulfed by it and then it is there to be used in the form in which it is, in the density at which is -- it is accepted by one and then helps, you might say, as a catalyzer to use for the purpose of conversion of energy which is available in man as he is, for

the purpose again of producing food of a higher kind for a higher kind of nature for development of man in the sense of his own evolution. I'll define that: in the sense in which he could build within himself certain forms or representations or entities, sometimes called bodies, for himself by means of which he could grow out of his state of Earth, become free from Earth, and continue to live in a different realm even if his earthly body would die.

So now again this question: someone loses anger, or is angry with you in an argument, or someone is there and he affects you. Someone may not be there, but the thought of that person produces in one a similar kind of feeling or a state as if at that time you experience it and that then the thought or the feeling which is taking place in one produces then quite definitely by recall partly and partly by the state in which the thought or the feeling makes one as a configuration again and again experiencing that kind of a same state, a certain form of energy. You get again mad. You get again angry about such and such. You -- you might say you would lose that energy. If at that time you could convert it in being Awake, you really could use it for a good purpose. If you don't, you lose it. It is gone. It is gone for you. Reversely, if onewakes up, one is porous and one is ready to receive from the outside world whatever energy has gone into the gutter. It is possible in the presence of a man who exudes energy when they are angry, to pick up such energy from such a man without, of course, any loss to him because it's already lost for him, for yourself. Gurdjieff calls it picking up the crumbs of the table in order to digest it, not in order to blow it up into a system of its own. That is, one can go through life and extract from a variety of different sources of mankind which are around one by means of relationships with such people

all forms of energy which, of course, as they have let it go is of the same kind of a level as one has one's own energies, but a tremendous amount of that energy is available if I could become open to it. What do I need for it? Not simply filling myself with that because in itself I have perhaps enough energy although sometimes a thought or a feeling of something else outside of me can stimulate me into activity; but in order to use the energy that I can in that sense pick up, I have to be Awake. If I'm Awake, that energy whichthen has entered as coming from other sources is converted by me into a universal energy which has no further name, that is, it is energy of a different kind of a level which can be used by me/when I am Awake.

Now what does one do with all this? How can one now remain active in Work? How can one now understand what is needed for oneself to be? How can one, if one understands the level of one's being, raise this particular level to a higher kind? How can one, with other words, use the energies which are available? Always you must make a distinction between being Awake and in that state becoming Aware of that what is needed and that what one has to do, and a state of unconsciousness in which one depends a great deal of what happens of accidental laws which I do not control. That is, the state of Awakeness must mean that there is the possibility for me of directing the kind of energies that I have within myself, that they are then under the kind of control by my mind; that is, the relationship which is established at such a time is that my mind starts to function and has authority. But it is not my mind as I know it in ordinary life. My mind as a function unconsciously of a mental process is at the present time for an unconscious man under the influence of his body. That is, that what my body dictates and what it wishes and what it feels like and what it wants to do is something that can overrule by mind. It can

overrule my feelings. I may have such strong desires of my body that the energies which are there have to be used for a certain purpose without having any chance of reasoning and many times without rhyme or reason, that I simply function, be -- mind and feeling being rather small in comparison to, let's say, ninety percent of the personality which is represented by the physical body.

In a Conscious state, it is a different kind of relationship. In an unconscious state, my body is positive, my mind is negative. In the sense of Gurdjieff, my feeling is still neutralizer. It is in-between. It does not really function very much, because the balance at the present time with my body being positive is directed towards, let's call it, the Moon. It is directed towards a lower state of being simply because that what is positive which is my body is lower in quality as compared to my mind. If the process is reversed and if the mind becomes positive, the body will be negative. Again my feeling will be neutralizing. It means that the balance at the present time indicated by those three and which functions in my feeling center which, if it could become really Conscious, would be transferred as a seat to my heart, that then the totality of that balance is directed towards the Sun.

Now this question of how to make the mind positive. In the first place, the mind starts to function in a different way from the mental processes that I now am familiar with. And instead of being subjective, a certain part of my mind becomes Objective and already, because of the definition of Objectivity, it has a different level of being, higher than what I am. This particular part of the mind, as I say, that what may be represented by subconsciousness gradually becoming real Consciousness is now a relationship between the mind and my body, in which the body starts

to take orders from the mind and when the mind says, "I wish to observe myself," I establish a relationship between the mind and the body in which the body becomes nothing else but an object and has no will of its own. That is, it can continue in its own way, but it remains now subject to a law outside of it and not only subject to that what it as body would wish. To compare to a certain extent, it is the changeover from that what is Earth as geocentric in my life to the possibility of becoming heliocentric, that is, where I assume the Sun is the center of our solar system; and that then the functioning of the totality of my personality becomes dependent on the authority of my mind in a real sense of the word, being able to distinguish that what is truth from not truthful. The function again of that what is an emotional energy is now placed in the balance, wishing to grow towards the Sun. That is, wishing to grow towards the further development of one's mind, and in that process that what is now my feeling is transferred from solar plexus to heart and is then establishing a connection with that what is real in me.

This I think must be understood, because besides the subconscious, besides the essence, there is still something that I call my life as life represented in me as manifestations. That what is life in me is a self, or perhaps a little bit more than oneself. We call it a Magnetic Center. It is the representation of Infinity in me. That is, it is the representation of life of myself on Earth as a result of the total creation of mankind for whatever purpose it was created, of which I am part and which I received at the time when I was conceived in my form and when I was born, manifested in my form of personality, living on Earth for a certain length of time, whatever may be required for the fulfillment of obligations of my life and which when I die again returns in some form, strange enough to

say as a form, but some kind of entity with that what is the totality of all life existing in the universe. This particular kind of cell, this what is really me, this what I, you might say, cherish and what I protect, what I want to have stay away from danger, I do not want to have killed, is really a little nonsensical because it never could be killed. It has this particular kind of quality that it is all existing and never can die, because this for us at the present time means only physical death. If I want to protect it, I protect it against destruction. I protect it against influences which will eat it away. And even then, if I understand the process of destruction, it's only a transformation of matter and a transformation of energy. The totality of all energies existing exactly the same as the totality of all matter existing is a fixed quantity.

When I now take onto myself extra energies from the outside, when I now because of Work on myself digest more of the food that I have received, and eliminate less what is, let's say, is still serviceable for me, then I have by taking in this extra quantity of energy an obligation. This I many times forget because I think that many times when I live I'm entitled to that kind of life because this is what is given by Mother Nature, this was given by my father and mother; I was not responsible for being born and the assumption that when I start to become alive and I start to breathe, I will then think that all air belongs to me. In many cases it is true. There is enough of it.

When I now become Conscious, I start to become much more responsible for that what I seem to be taking in and which seems to flow through me and which seems to have within me a certain function to fulfill, and that the only time that I now know what to do with this energy is when I become conscious of the fact that I am a part of a totality of life existing and that this little part of me which goes by my name again has that I'm

of a responsibility of again being united in the proper way with that what exists outside of me and will continue to exist forever and ever. This is the task, now. Therefore I consider all energies, all forms as expressed by my life from the standpoint of how will I use it and for what purpose.

Mind you, when I wish to wake up, I have one purpose, that is, to try to remain Awake. The question of Work on oneself at a certain time changes into the necessity of having to Work or in the realization of the need to Work, in the necessity of remaining Awake, in the necessity of in an awaking state to see what is required of me as an obligation. This includes the totality of myself as I know myself. This is dependent on the level of being where I am. This is elucidated by the relationship which I as a human being have towards that what are the most sacred parts within me; that is, my Essence, as a first sacred part, my Subconscious which could become Consciousness, that what is Magnetic Center which helps me to develop my Conscience. And that, therefore, that what I now as reality become aware of and that what I then must consider and to which I then have an obligation becomes for me gradually something as if from infinity becoming manifested in my finite form. It is as if this Conscience that should develop in man and which is at the present time very little developed, in the real sense, and that what I call 'my little conscience,' is nothing else but something that happens to be because of my education and a little civilization and culture, that that what is reality in me is that what I consider sacred and that also I sometimes call the voice of God within, as if that what I am inside is linked up with that what exists outside and that I try to understand that what is progress in the sense of evolving away from Earth towards the planets

and the Sun is represented in me as a certain process in which also that what are my suns and what are -- what is my Sun, what are my planets and what are the obstacles which is my Moon, that that totality of myself as a little configuration cosmologically speaking is subject exactly to the same kind of laws as that what I would call cosmology or astronomy or, to some extent perhaps, astrology.

But in any event, I find myself as a little machine converting energies for certain purposes. Among such energies there is sex. There is, of course, intellectual energy. There is emotional energy. I don't bother so much with it because it can be expressed, not necessarily without my body, but it is something that does not seem to bother me as much since I have no particular, let's call it, a little bit of ethical feeling about it. Nobody objects to me spending a tremendous amount of words as waste. All I become is a talker and maybe a gossip and maybe someone who is perhaps not so -- so nice to live with, who talks all the time. I have no objection as far as mankind is concerned to express myself what I would call then an emotion but which is nothing else but a little feeling in the form of art, in the form of all kind of nonsensical things that I believe are art, in some kind of music or painting or sculpture or nonsense that is just half finished and it has absolutely no meaning than only a little bit of a self-expression. But nobody objects to it because it is now common-place that such things are acceptable, more or less, and even that it could be extremely useful for the purpose of publicity to make some money.

But, the question of sex is a little different because people live together and the most important part as far as sex is concerned that it might cause some kind of a result. And therefore already when one doesn't want to have sex and become and remain responsible for the logical con-

sequences, let's say, of having children, that then there are all different ways by which such a thing can be avoided and then at the same time retain the enjoyment. And all of this links up with the necessity of considering the body as the most important part of man and let the mind and the feeling, for the time being, go to the devil because that what I wish is that I wish that kind of sexual relationship and I want it because I feel so good afterwards.

Responsibility of a man starts not with sex. It starts with the use of energy as a whole. It starts with the conservation of energy so that it is not spent uselessly. It starts with the consideration of: Is this necessary to be spent, as how I spend time, how I spend my thoughts, how I spend the taking in of impressions with my eyes or ears, how I spend energy for muscles, how I spend the totality of my life on what kind of level, satisfying that what is body, that what is feeling, that what is mind? There are many processes of myself in which I am involved where I have not to consider as yet sex, but all the other things I will consider because they will also help me to make man and in this particular attempt I will acquire a certain responsibility which I then will apply to the wishes of my body. And again, the wishes of my body are not only sex. They are sleep. They are overeating. They are lolli -- lulling myself to sleep. They are a certain laziness, certain form of satisfaction of so-called doing it well, feeling well, enjoying lying in the sun, all kind of things in which my body would like to have its own way. And all to that -- to that belongs, of course, a sexual enjoyment. What are the purposes? What do I want it for? What do I want to use that for? Sex is the highest form of energy I command. It is at the end of the octave of digestion. It is the SI-DO of that octave. When I become responsible, I must see that that is something worthwhile.

Naturally, I can spend it. If I wish children, it is legitimate. If I don't want children, I have to consider: How can I use this energy well? What would be an obligation? When there is over-production, it is logical that I don't consider the quantity. But when it is a little bit something that I now start to consider in the right place and when I see that now the accent of my life in Work ought to be shifted to my mind, I become more interested in making sure that my mind is functioning correctly and that if, together with that, my feeling could, that is, if my feeling could become an emotion, I would almost say that my physical center will take care of itself.

You see, because of Work, the energy that is available for that under control of my mind will be used now for conversion for the purpose of remaining awake. When my mind isn't there, or functions in a negative sense, my body is predominant. My sex flows over everywhere it wishes. And it is not only the gratification of myself, it's not only a certain form of onanism, it also goes into that what I would call emotional or feelingly masturbation, and the Hasnamussian tendencies of my intellect in which the perfectly marvelous sex energy comes out in a monstrous form. This I must consider with myself first. What is it that I am at the present time and for what do I use energies in general and that one in particular? There is no objection either to use it for what nature intended it for. There is no objection either to use it, and under the conditions in which one lives, to avoid the results of children. There is no objection to know how to use it; but when one does, one must also know, do I use it also for purposes which are more worthwhile than just a temporary enjoyment?

As a result of Work and as a result of being more conscious, that what is food and digested digests up to a higher scale, there is more sex energy I have to take care of in some way or other. How can I convert it? This

always remains a problem. But as I say, it will become a problem more after I've solved some of the others. And if even then there is still the problem that remains in existence because there seems to be an excess and perhaps I do not know what to do with it, and perhaps in an ordinary sense I cannot find any particular satisfaction for whatever reason it may be, there are certain ways by which such energies can be used for the purpose of really being Awake and helping the state of one's Consciousness. It is necessary to understand this, that it need not be lost, and that only in the case where there's a real necessity of knowing what to do, that then in that particular state of wanting to continue to wish to Work, that then that energy could be made available, not before, and not before one has reached that kind of real wish to want to continue to Work. If that isn't there, the sex energy that may be there, let it be spilled, but all the time try to remember what you're doing. And if, at such a time, one could be awake to that fact and look at the body, look at it, that what it wishes, what it does and perhaps then what damage it does because very often it is connected with someone else, and one cannot always rely, as I said, on onanism or masturbation.

How to become normal? By activity of the body! By the usage of that what is a physical energy for the purposes of a physical activity! This is the way of trying to eliminate, so-called, this nonsensical excess. There's very seldom is an excess of that form of energy. It is only my thought and my idea, the way I've been brought up, the way I think I ought to, as if I have to have this and that in order to satisfy it. Much of that is absolute nonsense and you must know it. It is a result of talk and talk. The idea that I would like as a result of my own rationalization, to justify it. Face it first. That what is there for one to be used, use it in the nearest possible form, which is your physical body. Walk, jump,

stand on your head. Do all kind of things like that if you cannot wake up. If you could wake up, much of it already will disappear because the energy that is then used for waking up is partly because of sex energy that is available.

How then to continue? That is, if at such a time, I do not know what to do with my physical body, I do not know how to wake up, how to use such energy that even walking, that even activity of a physical kind is not enough, the solution is sensing. I sense by means of a certain energy which is in my mind and has a relation towards my body by becoming aware of certain parts of my body existing. As such, it is entirely different from my feeling which comes from my heart, if it is the right kind of feeling, or perhaps comes from my solar plexus which will go for the time being as a substitute. So that then, when I wish to sense, I use now that what is within my body as energy, almost, you might say, as a wish to be sensed, as represented by parts of my body, and I engage my mind in a positive sense in relation to that what my mind can become aware of, and then sense the existence of a part of myself. And I start in that by sensing my right arm. Mind you, there is a certain rotation in this sensing exercise. I start intentionally with my right arm. I want to produce in myself a certain state of activity which will be quite different from the static state of considering, the static state of meditation. I want to have an activity going on. I want to change a static condition into a dynamic one. And I now start to represent that what is a sensing exercise as a movement going from one part of myself to another part to a third part to a fourth part. And all the time apply to that what I understand by sensing; that is, to receive in my mind a so-called image or picture or a representation of the part I sense. And the rotation is right arm, right leg, left leg, left arm. This rotation means, for me, that around my solar plexus a certain circle is described, which is for me, looking at it as if I'm inside, in the

sense of a clock; when I'm outside, counter-clockwise. It means that this kind of a rotation sets up in me, as a body, a certain possibility of receiving energies from outside, or exuding energies from the inside. That what I wish to receive from outside is energy of a higher quality. That what I want to eliminate is energy of a quality that is of no use to me anymore. Setting up of this rotation simply means as if you could imagine a screw, a screwing in, of a screwing out, as if a pump is active. As if at such a point in one's chest, where a chakra is located, I draw in and I, again, let out. I inhale and exhale, this time not air but certain form of food which I now make my body take in by preparing it by means of a sensing exercise.

The result is this: I sense my arm until I'm sure that the energy, the attention which should exist between my mind and my arm, is sufficiently exhausted, as if I cannot do any more without running the risk that I force it or that it goes over into my ordinary mind wishing it in some way or other. I return, as it were, to a state of normalcy. I again then send this sensing exercise, this sensing sensation, this sensing wish, to my right leg. Again there I become aware of that what exists. I become aware only of that existing, that is, as if the totality of the rest of myself does not exist now. I want the relation between my mind and that part of my body to be as strong, as intense as it can be made. I want to exclude from that all kind of other influences which might detract me. I want now to engage my ordinary mind in that kind of a process. By knowing how difficult this kind of sensing is, I pronounce certain words like a mantram. And I say, "Lord, have mercy. Lord help me," knowing full well how difficult it is to keep my attention for this particular purpose only and not to let it be divided by all kind of other little thoughts. When after my right leg, I can go over to my left leg, then I sense. And again, it, that

is my left leg, only exists. Then my left arm. I have completed a circle. I do this a few times, if I can. I establish a dynamic process. I become alive in this process. I wish, now, this process to have a result in me. I wish, now, because of this added energy that I have received to be used as energy for the purpose of remaining awake.

I now wake up. When I now wake up, I become aware of the totality of all parts, the four parts I have sensed. I now become aware of the totality of myself existing, as if the totality of myself is sensed. Then I am awake when I now sense myself in this way, impartially, only the acceptance of myself as a body existing, without any thought, without any partiality. This is how a sensing exercise links up with Work, and how, when one senses, it always must end up in the possibility, "I am Awake," helped perhaps by means of what I call a mantram.

A mantram means that I exclude all kind of thoughts which interfere and all kind of feelings which don't belong; and then in this state, when I reach the totality of myself existing and I become Aware, I say, "I...Am." When I say "I" at such a time, all of me wishes to be united with that what is of a higher nature than I am, as if at such a time, through the chakra of my chest, I wish certain forms of energy to enter and for me to digest them, as if I then wish to establish a connection between myself and perhaps a higher force, perhaps something of a higher nature which I then even might call my God for me, as if that as a holy possibility for me, again within me, becomes Sacred when I say "I", as if that what I wish to become already exists as "I". And again, now, I link this up. I take a breath. I inhale. At the end of that, I say "I". When I start to exhale, that is, when I start to change the process of a different kind of a direction and exhale, it is as if at the top of this inhalation changing over to exhalation

when I have said "I", then I exhale slowly and at the end of that I say "am".

What is "am"? It means I exist. It means that what is me, that what is my body. It is fortunate the "am" has an 'm' in it. The "am" when I say it aloud can be used for the vibration within my chest in which then that chakra starts to function as then wishing to become vibration for me, that then this "am" reverberates in my body and in that sense links up the "I" from outside with that what is me inside, and becomes one.

You see, sensing then becomes a prayer. Sensing then, if one understands it, and if one could repeat this once or twice in the best way one can with all the attention one could give it, with all the wish that one could be present to oneself, with all the desire that that what is one's body could become free, with the wish, a sacred and a holy wish, that aspiration which is in me as an emotional quality could become an inspiration of my Soul, understanding that what is intellectually required of my mind to become, and that the totality of myself could be a real man, really, in the sense of living, in the sense of fulfilling that what is needed for my life, the fulfillment of that what in my life is required on Earth, and also that what could be required if I could Work, if I could wish enough to develop, could be required of me, for which I would take a responsibility of my life to become what it must be, as a human being having grown out to become a Harmonious Man, perhaps still walking on Earth, perhaps having a function of a different kind on a different kind of level. But in any event, in whatever process it may end up, the process goes through the period of changing the level of one's being to that what becomes higher and higher towards Infinity, towards the Sun Absolute, towards that what I consider at the present 'finite', wishing to make that eternal.

Then, after all, is the purpose of one's life: how to link up with such a possibility; how to find in that kind of an, let's say, justification or an endeavor, or an aim or a purpose or an ideal; how to find oneself and one's place, and that then a life in which all my energies are now centered and for which, when I grow up, I gradually become responsible, that it is being used in the right sense, and that I know when I use it that I know I use it, and that my responsibility extends to the further use of that until A B C, until Z, has been said; that is, that whatever I do in all its consequences, I remain responsible? This question applies not only to talking, not only to so-called feeling expressions and the creation of art, or even the creation of religion for oneself or a philosophy, but it definitely belongs to sex, sex as that what I am responsible for and what I do to myself, my health maybe, to someone else with whom perhaps I might have intercourse, with someone with whom I at such a time share certain, let's call them, intimate things for myself, that my responsibility also includes all kind of consequences, physically as well as psychologically. This one forgets so often. This one thinks one settles by just having a little bit of avoidance of so-called results. No, it is much worse. It is something that one takes on on oneself as if one determines at such a time that what I wish to be perhaps as man regarding a woman, that I undertake then in that kind of an activity a certain responsibility regarding such a person whom I say, perhaps, I love, and that I then do something in a positive way for which I then require a passive form to satisfy me, and that it's in that process I become responsible for the passivity of someone else.

This, after all, in the relationships we have, fortunately or unfortunately, on Earth, and with which we are by nature perhaps doomed or

perhaps elevated to a possible level which at the present time we hope to reach and perhaps by means of that we could reach, that only if one takes the true position of that what one ought to be in the presence of each other, what is it then that really could stay and that could remain in the proper balance? To become passive when I'm a woman means that I expect something that is positive regarding me, and that my whole life I should look for the possibility of that kind of positiveness in order for me to remain active in being passive. I remain a force. I do not lose myself. I constantly remain that what I wish to be, that is, passive. This requires effort on my part. By that I demand an activity of a different kind which I call positive, because I am negative, passive. And I expect then, man to be man to me if I am a woman.

This is the problem, because man can only be man when he has that kind of a mind over his body. As long as man remains a body primarily, he's not a man. He's a brute. He becomes a monster. He's not fulfilling his function as man. A man starts with his mind to become positive and superior if he wishes to take responsibility and initiative. He must have a feeling so that in that feeling and a relationship in that feeling that that becomes, as an emotion, absolute for him. Intellectually, two people can continue to argue and still continue to love, but when there is any difficulty on an emotional scale, there is no love possible anymore. It should be absolute. And if that exists, then whatever is physically possible, I would almost say is permissable. But you must understand that this relationship of positivity and passivity is not only a physical one. It is an intellectual one. It is a definite position one takes without hurting but in which the passive woman cannot be too intellectual. It will always work the wrong way because no man can wish to have that constantly

and play in that sense then a second fiddle. He would become a weakling. He should stand up for that what he sees, what he is responsible for and wishes to fight for, and puts it in such a nice kind way of an understanding of wanting, maybe, to explain, but never be weak.

As far as emotions are concerned, it is different. It is something that can exist on an emotional scale, as a unit, as if such a child could be between two people, positive and negative, such a child becoming the neutralizer in which the three then become one. I've said it sometimes, and that oneness is recognized as silence between the two. When such relationships exist, I would almost say it is fairly easy to remain passive and to become or remain active because there is then the guiding force of the mind and the intelligence, to use that word in connection with one's heart. Intelligence of one's heart is intuition. That is what I know. That is what is God-given. That is what is of me understanding that what is not of me. That is that what could be and what I am not now, that what I wish and fervently wish for and yearn for to become, and what I at the present time only have a little wish and an aspiration for, which ends in that particular process of further development of one's emotional body in a state of bliss for myself. Bliss for me emotionally speaking is that I am with my heart at ease with myself, how I should be as in balance and that it is possible for me then with my mind to choose the kind of words I want to say, the way I want to say them, the tonation that is necessary, and, as I say, the silence that sometimes is required in order to let that what exists penetrate, germinate, gestate, and finally be born in the realization of oneness.

Such things exist in life. Do not worry too much about how to be passive; worry much more about the requirement that an activity as positivity

must exist. The question for a woman is to find a man. And the question for a man is to behave as a man in the presence of a woman. Thank God for the existence of both because if one was the only one existing, it would be a very strange mixture for oneself. There never would be man, be able to complete himself unless he had indications of certain kinds quite close sometimes for him to have a look at himself from a different standpoint than his own, as if in such a time, passivity becomes objectivity for the positivity,and positivity could become objectivity for the passivity.

We could talk about this much longer, of course, but you have an idea of the relationship of Work in one's life, the necessity of that what is really required for man of how to grow up if he wants to take that for himself, for himself individually, for himself and not to be responsible for anyone else, but to be what he feels he can be and could become and what he wishes to be to fulfill that what is now perhaps at times a little bit difficult, but which gradually should become a joy for himself; that he has found himself as if it was a treasure which was buried and which he didn't want to believe in in the beginning and which at times takes a tremendous amount of energy to be spent at a cost and sacrifice and a lot of suffering, but in the end, also, seems because it is still seeming, it is not as yet an actuality, seems worthwhile to strive for.

How one can live, how one should live, how one can pray for that kind of understanding, how one can dare to wish to live only by taking the small steps of the beginning of trying to wake up to oneself in such a simplicity that it is almost infantile to try to do it, and that many times I don't want to do it because I think I'm worth already so much that I shouldn't bother about being a child again or being reborn. Objectivity as a renaissance, it is the beginning again, la vita nuova. It is a new

life. It is not the life as we know and the continuation of that life as we know. It is a change in one's life. It is a psychological menopause.

I hope you will -- will have a good couple of weeks. I hope you will read, you will think. I hope you will come to some conclusions which will be entirely your own about which you will be the judge, about which perhaps sometimes you might ask your conscience what your conscience thinks of it. Work if you can. Wake Up if you can. See yourself impartially, if you can, at times. And when you make the effort, hope for the fact that you are awake. Do not be lazy if you set out on this particular road. If you believe that it is possible for you and that you really wish it, then actually do it; and don't keep on thinking or feeling about it. Try to Work. Wake up to yourself. Wake up in order to understand what is your place. What do you really wish? What is your life for? How can it be used? How can you use it? For what purpose? For what is worthwhile? For what is a requirement if you listen, if you listen well enough to the very soft voice in the beginning of that what is your conscience? And then Work.

I hope to see you next time when I come. Work with pleasure.

Goodnight everybody.

End tape

trans: C. Cole.
Retyped: Helen Boyd

proof- Ruth C Boyd